

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



Logan Temple

Stands As A Testimony To The Broad Scope Of Mormonism.

(See page 578)

MAN'S FUTURE EXISTENCE

By ELDER JOHN MORGAN

UPON this subject there is a great diversity of opinion among men. If we are to judge by the accepted creeds of the Christian world, we find that an almost universal belief exists in future punishment. Let the

Why Temples?

“TEMPLES — Why Do Latter-day Saints Build Them?” is theme of the fall series of 14 district conferences of the British Mission which began in Merthyr Tydfil, Wales last Sunday. Temples—there are now seven of them, the one in Logan, Utah, being pictured on the cover—are magnificent testimony in hewn stone of the broad scope of Mormon theology. It is a fundamental principle that the countless myriads who have passed on from this earth-life without hearing the Gospel will have an opportunity of accepting it in the realm of departed spirits. Those ordinances so necessary for salvation are performed vicariously for the departed in the temples.

This beautiful principle of Mormonism—salvation for the dead—is explained here in the plain, Scripture-certified words of the late Elder John Morgan, an eloquent orator in his day (1842-94). He was a young university instructor and ex-soldier in America's Civil War who went to Utah, was impressed with the Latter-day Saints and was converted. For ten years (1884-94) he was one of the First Seven Presidents of Seventies of the Church.

reader lay aside preconceived notions, tradition and prejudice, and examine this subject with a desire to know the truth. If we had the history of two persons, the one good and the other bad, after they left the earth, it would serve as a guide to decide upon the future destiny of the whole human family. Fortunately, there is left upon record such information, and by it we can determine this all-important question.

The confession of guilt by one of the men crucified beside Jesus, is testimony enough to convict him of being a bad man. “We receive the due reward of our deeds: but this man hath done nothing amiss” (Luke 23:41), were the words of the malefactor, thus confessing that death was the proper penalty for the many crimes he was guilty of.

Now, here are two persons who were born upon the earth, lived out a certain number of years, and then laid down their lives, their bodies becoming cold and inanimate in death, while their spirits, freed from their earthly tenements, passed into another stage of existence.

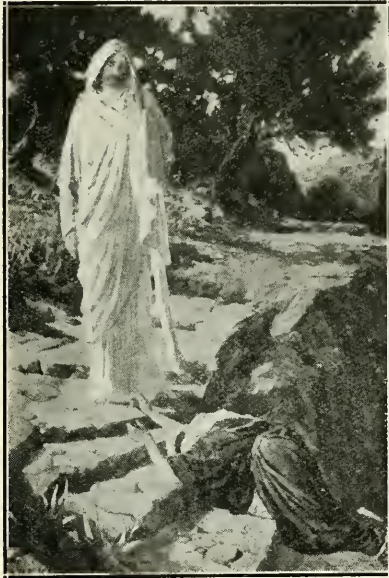
While suffering the agonies of crucifixion, a conversation was carried on between them, which will serve our purpose in opening up an investigation.

And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, to-day shalt thou be with me in paradise. (Luke 23:42, 43.)

The request of the thief was so far favourably looked upon, that he had the promise that he should accompany Jesus to a place which He designated as paradise. He could not have consistently

granted him the privilege of entering into His kingdom, when He had replied to Nicodemus: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." (John 3: 5.) The thief, not having attended to these ordinances, could lay no claim to that privilege; but, says Jesus, "Today shalt thou be with me in paradise."

We are aware that the majority of the Bible-believing world are of the opinion that the thief was permitted to enter heaven, and enjoy the presence of God; but is this idea a correct one? Let us candidly examine it, and see, for upon it hangs a great principle of truth.



Thomas Nelson & Sons.

The Risen Christ and Mary

"Touch me not; for I am not yet ascended to my father."

After the body of Jesus had lain three days in the tomb, the spirit again entered into it. The angels rolled the stone away from the mouth of the sepulchre, and the resurrected Redeemer of the world walked forth, clothed with an immortal body of flesh and bones.

Mary came early to the tomb, and, weeping, discovered that the body of her Master was not there. A voice spake to her, saying:

Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father. (John 20: 16, 17.)

Here we have the assertion of Jesus, Himself, that during the three days immediately subsequent to His crucifixion, while His body lay in the tomb, His spirit did not go into heaven or the presence of His Father. Logically, it must follow, neither did that of the thief. The generally accepted idea, therefore, of the thief being saved, must inevitably fall to the ground. Jesus asserted that "To-day shalt thou be with me in paradise," and upon His return to the earth, He informed Mary that He had not ascended to His Father.

The question naturally arises, where had He been during these three days? We are not left in doubt upon this point, but Scripture plainly points out the character of the duties He was called upon to perform, while His body rested in peace in the new-made tomb of Joseph. We gain this information: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison." (1 Peter 3: 18, 19). Here we have an account of what He was doing during the three days absence from the body:

preaching "unto the spirits in prison;" also a very clear explanation as to where the thief went. It was to a prison world, where he could have an opportunity to hear the Saviour preach the Gospel of deliverance to the captive spirits, "which sometime were disobedient, when once the long suffering of God waited in the days of Noah." (1 Peter 3: 20).

Men, who in the days of the flood failed to obey the commandments of God, and for two thousand long, weary years had suffered the penalty for their wrongdoing, had been fulfilling the principle so clearly enunciated by our Saviour, when He said :

Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. (Matthew 5: 26.)

With what joy must these long-suffering spirits, held in confinement, have greeted the Redeemer when He appeared and preached to them the glad tidings of great joy, and presented for their acceptance the everlasting Gospel! Through its means they could have their prison doors opened, and themselves delivered from the grasp of Lucifer, the son of the morning.

HOW grand and glorious is the plan of salvation that the Creator has ordained for His children, reaching from eternity to eternity, and covering in its details every possible emergency; controlling, guiding and directing their footsteps while in a pre-existent state; teaching them while sojourners upon the earth, and extending beyond the grave into the spirit world, there to cause their hearts to rejoice and gladden under its benign influence, growing and increasing in might and majesty, power and glory, as the ages roll by, until the inspired words of our Divine Master shall be fulfilled: "Every knee shall bow, and every tongue confess."

Turning again to the epistle of Peter, we find this assertion :

Who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (1 Peter 4: 5, 6.)

In accordance with divine law, "they were judged every man according to their works" (Revelation 20: 13), not indiscriminately consigning all grades and classes of sinners to the same punishment, and that to continue for ever, but meting out judgment according to their works, some with many stripes, some with but few.

Would it not be a libel upon justice, if a judge, presiding over one of our ordinary courts, should award to every criminal brought before him, the same punishment? "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" Certainly the law of poor, weak, mortal man is not superior to that of the Judge of all.

Paul beautifully and aptly expresses the principle in writing to the Corinthians: "If in this life only we have hope in Christ, we are of all men most miserable" (1 Corinthians 15: 19); but knowing that the Gospel would be preached to the spirits in prison, and that untold millions of those who failed to accept the

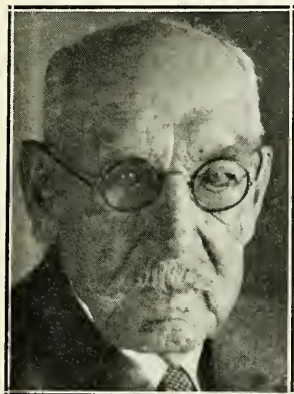
(Continued on page 589)

THE GRAND OLD MAN OF THE MISSION

By Elder Wendell J. Ashton

AN all night's journey over a smooth, moon-polished sea brought our black and white channel steamer, *Isle of Sark*, sliding in between the craggy tops of St. Helier Bay's ocean rock garden, and the steward announced, "Jersey Island."

Jersey, known throughout the world for its fine dairy cows, is a shell-shaped island 12 miles long and seven miles wide lying 14 miles off the coast of Normandy and 85 miles southeast of Weymouth, nearest English port. Its charming bays, flanked



Colonel R. M. Bryce Thomas

Approaches ninety-sixth milestone.

by bold cliffs and heathered hills, catch one's breath from the start. From the docks, St. Helier (Jersey's lone town) presents a picture of a French fishing village, with its flush-fronted, heavy-windowed little buildings of blue-grey, dashed with occasional bright colours and topped with low, sloping roofs. Jersey's rich loam not only produces export crops of tomatoes and potatoes, but sends cabbage plants shooting sometimes as high as 15 feet (the stalks, trimmed and varnished, are sold as walking canes in local umbrella shops). Showered with sunshine almost the year 'round, Jersey's little hills are mottled with myrtle, ferns, agave and fuchsin. Palms and figs are not strangers on the isle.

Though the official language of its home-patterned and home-controlled government is French, Jersey is a loyal British protectorate of the Channel Islands archipelago, minting its own copper money. Most of the inhabitants now speak English.

But Jersey, with all its rugged beauty and centuries' old traditions, was not the purpose of our call there one September day. It was to visit Colonel R. M. Bryce Thomas, whose home for some years has been on the Island. Colonel Thomas, who, so far as is known, is the oldest living Latter-day Saint in the British Mission, reaches his ninety-sixth milestone Monday, September 14.

Colonel Thomas's home was found to be in the immaculately white, frame Hotel de Normandie, overlooking St. Clement's Bay, near St. Helier.

I was greeted by Colonel Thomas as he was reaching for his hat to commence his morning walk.

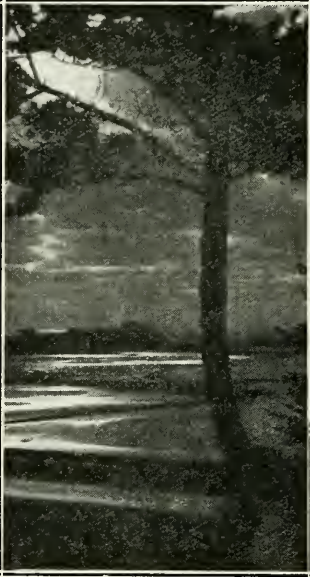
"Come in!" The august gentleman accompanied his welcome with a warm handshake. "Come up to my room." He led the way to a room whose opened French doors supplied a full view of the bay below and the benefit of its warm breeze. His quarters were tidy from corner to corner. Near his bed was a modernistic desk. On top of it, in a cage, was a small, blue-feathered parrot.

"That desk is where I read and write," he commented. "I write a letter to the Mission Office every month. And I enjoy reading." He exhibited a book—one of David Starr Jordan's—the fly leaf of which bore the signed compliments of President Heber J. Grant. His clear, blue eyes sparkled. "President Grant has sent me several books," he said.

During the course of the visit, he related the unusual story of his conversion to the Church. He presented a study for a Sir Joshua Reynolds, the painter, as he sat in his armchair. He showed no signs of shaking with age. He spoke clearly and fluently. He was modest in his language. He was neatly dressed in a brown coat (a handkerchief decorating the front pocket), white collar and checkered tie and grey trousers. Semi-bald and with heavy moustache and eyebrows, he wore rimmed glasses.

The story he related follows:

Colonel Thomas was born in Calcutta, India, September 14, 1840, the son of Robert Mosley Thomas, a Welsh solicitor, and Henrietta Bryce. When Bryce was seven years old, his parents brought him to England for school. He studied at Rochester, Kent and later at Charterhouse (then in London), one of England's large public schools. When 18 years of age he was commissioned in the British army and stationed in India. He arrived there a year after the historic Mutiny of 1857. With the quelling of the uprising, there came a need for civil authorities to administer the law. When about 25 years old, Bryce passed the examinations, and won a civil position. He



A Jersey Bay

"French doors supplied a full view of the bay below."

remained in this division through his promotions in the army to the rank of colonel and until his retirement in 1895, after 37 years of service in India.

R. M. Bryce Thomas's civil work took him into the courts, and he eventually received the distinguished honour of being named a commissioner of the sessions (similar to the assizes in Britain). He served as judge on the high trials coming up from the districts in his division, in some of which the decision meant life or death to the person arraigned.

Most of his work was in the interior. His wizened face beamed with the mention of tiger hunting. "Yes, three in one day once," he smiled.

About two years before Colonel Thomas was to be retired from service, he visited America while on leave, and purchased a fruit farm in northern California. Then he returned to India. Upon his retirement in 1895 he set out for California. His wife (Blanche LeGeyt), who had been visiting in England, met him at the ranch. But, shortly after, she took seriously ill. Her condition

became grave. There was no doctor near. Colonel Thomas was told that the nearest physician was in Salt Lake City, several hundred miles east. He took the advice, and managed to remove his invalid wife to the City of the Saints for care.

There Colonel Thomas became acquainted with Mormonism. It was new to him. It challenged his interest. While his wife was convalescing, the British army colonel read literature on the beliefs of the people among whom he was living. The Book of Mormon attracted him. He observed the people and their habits. After a few months his wife had fully recovered, and they returned to England.

Mormonism continued to interest Colonel R. M. Bryce Thomas. In his thorough militaristic and magisterial way, he wanted to probe more fully into the tenets and practices of the Mormon people. So he visited Salt Lake City again two years later. Then he returned to Britain, attended branches of the Church in London for a few months, and, convinced beyond all shadow of doubt, was baptized in London by Elder B. J. Stewart January 10, 1897.

Colonel R. M. Bryce Thomas ably and fully gives his reasons for joining the Church in his widely read booklet, *My Reasons*,* first published in 1897. Some excerpts read :

I turned about to find a church that taught that Gospel, as laid down in its simplicity in the good old Book . . . organized as was the primitive Church, with Apostles, Prophets, etc., which the inspired writers of old taught as being absolutely necessary, and a church which enjoyed the promised gifts and powers of the Holy Spirit. Such a church I found among the Latter-day Saints. . . . No one who will read the whole history of the Latter-day Saints with a truly honest and unprejudiced heart, and look upon the blessings of prosperity which they at present enjoy, can for a moment doubt that they are members of a church which is under the direct guidance of God through new revelation. . . . I am quite sure that any one who will read with a fair and unprejudiced mind the teachings of Joseph Smith cannot but conclude that he must have been inspired. Especially will this appear when they consider the fact that all the great and marvellous work which he performed before his martyrdom was accomplished while he was still a young man, and that he, like the Apostles of old, had never enjoyed the privileges of education or experience. . . . I have taken the Bible, and the Bible alone, as my guide, and I most assuredly would not have become a Latter-day Saint had I not found the doctrines and practices of this people to accord with those of the New Testament.

From the story of how Colonel Thomas found Mormonism, the conversation shifted to longevity, and the amiable colonel had this to say : "When I joined the Church I gave up smoking—with a great struggle, but I can now see what a fool and slave I was before. I never touch any form of liquor, tea nor coffee. I avoid meat; in fact, I don't really care for it. Water is my favourite drink. I retire about 10 : 30 p.m. and am up and shaved for 9 o'clock breakfast every morning. I take about an hour's walk each day. I try to keep the Word of Wisdom as best I can, and think I would never have lived so long had I not observed it."

When leaving time came, Colonel Thomas insisted on accompanying me to the bus stop. His walk was brisk. He told the conductor where to let me off. Then he waved goodbye—a grand old man, a genuine Latter-day Saint!

*The *Star* will send free a copy of *My Reasons* to any reader on request.

THURSDAY, SEPTEMBER 10, 1936

EDITORIAL

MIND AND BODY

WHY do the Latter-day Saints place so much emphasis on the Word of Wisdom—sometimes spoken of as the Lord's Law of Health—is a question frequently asked. There are various answers. One can be discovered in a recent editorial in the *Deseret News*, a daily paper published in Salt Lake City and rated by the New York Public Library as one of the four best American newspapers published outside of New York. The editorial, published under the heading we have given to this article, is as follows:

“It is well known that mind and body react upon each other. We are perfectly familiar with the idea that any serious bodily disability acts upon the mind. Dyspepsia may be able to clothe the earth in gloom and drape the heavens in blackness. The condition of the body, therefore, touches very intimately the question of happiness. It touches no less intimately the conditions of good work in the world. This is a simple thing and yet true and far-reaching. The best work of the world, the healthiest, noblest work, has always been done by healthy physiques, by strong bodies, by good digestions.

“It is true that there are a few cases that are apparently exceptions to this rule—geniuses and poets who suffered from some bodily disability all their lives. But you may go through the whole list from every ancient and civilized nation of the world and select those who did work under conditions of disease and you will find traces of that disease marring and limiting the results of their efforts. Full, complete mental work has only been done by minds that sat enthroned in healthy bodies.

“The most important thing for a man who will do nobly and faithfully his life work, is the condition in which he keeps his body; for whatever the mind may be able to do apart from the body, we know that here mental and spiritual action depend upon physical conditions. Years ago it was a popular doctrine that the body was a sort of veil, a prison-house of the spirit. The body was spoken of in poetry, in song, in popular pulpit discourse, as a drag upon the spirit. We have heard preachers declare that we will mount up on wings as light as air when once we are free of our bodies. But of this condition we know little or nothing.

“What we do know is that the body is not an obstruction to the spirit. It is not a prison-house binding and crippling and limiting the freedom and power of the spirit. It is the divinely appointed medium of mental and spiritual power; the only means by which we come in contact with the universe of God and our

fellowmen. 'Know ye not,' says Apostle Paul, 'that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price . . .'

"The average man knows little about what the conditions of life will be when the spirit is finally freed from the body, but so far as this life is concerned we know that the power of the spirit over the world is limited by and conditional upon physical health and physical fitness for the work we have to do. No matter how magnificent the mental or spiritual power may be it cannot avoid being conditioned by the instrument with which it must work. If Hercules should come again to earth, and instead of his club you should put into his hands a brittle reed and compel him to strike with that, it would not be the power of Hercules, it would be simply the power of the reed, the instrument with which he worked.

"Not only *this* but moral health is determined largely by physical health. Where do chronic pauperism and chronic vice come from? Where do the chronic crimes of the nations come from? In exceptional cases they come from families with healthy ancestry, and living in the midst of healthy conditions, but in the great majority of cases they come out of impure sanitary and physical conditions, where the very air is miasma, disease and death. Not only morals but even religions—the distorted conceptions of God, the theological infamies of the past, the libels on the divine character, have come from unhealthy physical and mental conditions.

"Such, therefore, reaching from the simple beginning of happiness up through the centres of life to morals and to God—such is the sweep and the scope of this power which the body and its conditions are able to exercise over the mind, the heart and the spirit of men. Health is a prime requisite for the work of life."

No one will seriously question the correctness of the statement that "health is a prime requisite for the work of life." Keeping the Word of Wisdom promotes the health of the body, hence the well-being of the observer. Since "men are, that they might have joy" (Book of Mormon, p. 55), the great objective of a religious life, it is apparent that the Latter-day Saints must stand for the Word of Wisdom. To maintain and promote health, in so far as possible, is with them a religious duty. Good health is an important factor for the rendition of good service.—JOSEPH F. MERRILL.

BRISTOL DISTRICT CONFERENCE NOTICE

SESSIONS of Bristol District Conference will convene in Hannah More Hall, Park Street, Clifton, Bristol at 10 and 11 a.m., and 2:30 and 6:30 p.m. Sunday, September 13. President Joseph J. Cannon will speak. An illustrated lecture, "Temples of God," will be given in the same hall Saturday, September 12, at 7:30 p.m.

Birmingham District Conference will be held Sunday, September 20, in Stratford Road Council School, Sparkbrook, Birmingham. Sessions are scheduled at 10 and 11 a.m. and 2:30 and 6 p.m. President Richard R. Lyman, new European Mission president, and President Cannon will speak. An illustrated lecture, "Temples of God," will be given in the Handsworth Branch Chapel, 23 Booth Street at 7:30 p.m. Saturday, September 19.

THIS WEEK IN MORMON HISTORY

Names That Have Made Music In Mormondom

“MUSIC exalts each joy, allays each grief.”—JOHN ARMSTRONG.

THERE are thousands, yes millions, who associate Mormonism with melody nowadays. Radio listeners spread over a whole continent each Sunday catch the ethereal echoes of the Tabernacle Choir, whose fame has gone around the world and whose strains have become an institution in North American broadcasting.

Latter-day Saints have always been lovers of music. When the closing curtains were about to fall on the earthly activities of their Prophet, it was a song that cheered him. That was on a sultry summer day in 1844 when John Taylor sang *A Poor Wayfaring Man of Grief* to Joseph and Hyrum Smith and Willard Richards in their cell in Carthage Jail. The next president of the Church, Brigham Young, less than two years later asked Elder William Clayton to compose a song to give “succour and support” to the Pioneers on the trail across the Plains. *Come, Come, Ye Saints*, the Pioneer campfire song that has now become a favourite among the saints in many lands and climes, was the result. The third president of the Church, John Taylor, himself wrote some inspiring hymns. Music has ever been keeping time for the heart-beats of Mormonism, through its stern hardships, its gatherings, both large and small, and its great strides forward.

Let us go back to the first measure of music in the Church. This week marks the anniversary of a beginning step in Latter-day Saint hymnology. The Prophet Joseph Smith recorded in his diary for **September 14, 1835** the results of “a meeting of a High Council and the Presidency at Kirtland.” Part of the proceedings reads:

It was further decided that Sister Emma Smith proceed to make a selection of Sacred Hymns, according to the revelation; and that President W. W. Phelps be appointed to revise and arrange them for printing.*

Emma Smith was the wife of the Prophet, and the revelation was one given by the Lord to Joseph Smith only a few weeks after the organization of the Church in 1830.

Its majestic wording and the fact that it was given in the dawning days of the Church evince the importance Diety gives to music. Read:

And it shall be given thee (Emma Smith), also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church.

For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads.†

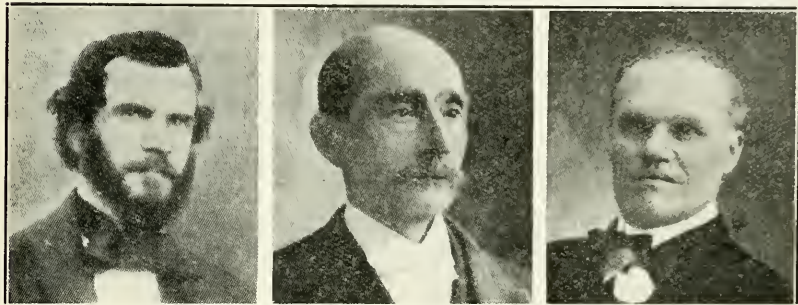
**History of the Church*, Vol. II, p. 273.

†*Doctrine and Covenants*, Section 25: 11-12.

The same year (1835) the Council at Kirtland decided to ask Emma Smith to choose the hymns, in accordance with the revelation, she made the selection. The first Latter-day Saint hymn book included ninety songs. Many of the original hymns were those sung by other Christian churches, but today the hymn books contain scores of Latter-day Saint compositions, both words and music.

Britons have exerted a tremendous influence in the crescendo of Latter-day Saint music. Let us consider some of them.

The famous Tabernacle Organ, which compares favourably with the noted Freiburg Organ and the instrument in London's Crystal Palace, was originally built by a native of this land—Elder Joseph



Three Native Britons Who Have Directed The Great Choir*

" . . . many will be the pages honouring Britain and her lyre-loving daughters and sons."

H. Ridges, born in Southampton. He was assigned to begin the famous Organ (which has been enlarged today to 2,648 pipes) by President Brigham Young in the early sixties, and it was dedicated in October, 1867. Tens of thousands of tourists visit the Organ every year. Royalty are numbered among those who have thrilled at its golden voice. The Organ supplies accompaniment for the Tabernacle Choir broadcast.

Mention of the Choir recalls several well-known British names. No less than half of the ten men who have directed this mighty group of singers (now numbering about 400) heard their first music in the British Isles. John Parry, C. J. Thomas, George Careless, Ebenezer Beesley and Evan Stephens are Britons who have led the Choir. John Parry came from Newmarket, North Wales, and Elder Thomas was a Burnley, Lancashire boy who was playing in the orchestra of the Theatre Royal of Newcastle-on-Tyne at the age of nine. He graduated with honours in an elite London school shortly before he joined the Church, and later his compositions were played at several London theatres. Professor George Careless was born in London, and as a youth appeared before such distinguished audiences as those of Drury Lane, Exeter Hall and Crystal Palace, in concert, opera and oratorio, prior to his crossing the ocean and trekking to Utah.

Bicester, Oxfordshire was the birthplace of Professor Beesley,

*Left to right—Elder Charles J. Thomas, Elder George Careless, and Elder Evan Stephens.

a Methodist choir boy who accepted Mormonism, and as a lad followed a handcart across the Plains, singing as he went.

No one's influence in Latter-day Saint song has been felt more keenly than that of the late Professor Evan Stephens whose birthplace was in a straw-thatched Welsh cottage in Pencader, Carmarthenshire and who left school at ten years of age to herd sheep and work on the farm in support of the family. But he could not resist good music, and eventually became a master composer of hymns, both in verse and the scale part of the page. He directed the Tabernacle Choir longer than any other man—25 years. Ninety-three hymns are his contribution to the official Church collection.

Before our space is exhausted, let us mention a few more British song writers of Zion, giving a line or two from some of their pieces as samples of how they epitomize Church activity and theology.

Elder William Clayton, born in Penwortham, Lancashire, July 17, 1814 and one of the early British converts to the Church, penned the immortal *Come, Come, Ye Saints* :

Come, Come, ye Saints, no toil nor labour fear,
But with joy wend your way. . . .

A Leicester-born cabinet maker named John Jacques joined the Church while in his teens, and this onetime (1869-71) associate editor of the *Star* wrote many stirring hymns, among them *O Say, What Is Truth* :

O say, what is truth? 'Tis the fairest gem
That the riches of worlds can produce. . . .

From the Highlands came another gifted song writer, Elder John Nicholson, born in Roxburgshire, Scotland July 13, 1839. As a boy he ran a machine in a tobacco factory for one shilling and sixpence a week, to help his mother; as a man he was respected by scores for his integrity and courage. His best known lyric is *Come, Follow Me* :

"Come, follow Me," the Saviour said;
Then let us in His footsteps tread. . . .

An English girl, Emily Hill Woodmansee, accepted the Gospel at 16 years of age, and four years later walked the entire distance across the Plains, braving blizzards and famine. Her noble soul has left us with some poignant as well as some pleasant lines. Her *When Dark and Drear The Skies Appear* begins :

When dark and drear the skies appear,
And doubt and dread would thee enthrall,
Look up, nor fear, the day is near,
And Providence is over all. . . .

William Fowler was the son of a British soldier. William was born while his parents were sojourning in Australia. He wrote a Mormon favourite, *We Thank Thee, O God, For A Prophet*.

We thank Thee, O God, for a Prophet,
To guide us in these latter days. . . .

Copper kettle making, hat making, carpenter work and clerking as a grocer occupied Henry W. Naisbitt before he embraced

Mormonism. Among his hymns is *Rest, Rest For The Weary Soul*. Glasgow has contributed to Mormon hymnology John Lyon, who got his start in literature as a newspaper reporter. He wrote *Hail! Bright Millennial*, *Where The Voice of Friendship's Heard*, and others. Another English Pioneer song writer was Suffolk-born Hannah Cornaby, authoress of that popular piece, *Who's On The Lord's Side, Who*. Ruth May Fox, present general Y. W. M. I. A. president and writer of the soul-stirring *Carry On*, was born in England.

Last, but by no means least, is the name of Charles W. Penrose, a London boy who became a member of the First Presidency of the Church. He wrote the oft-sung anthems, *School Thy Feelings* and *O Ye Mountains High*, and others.

Some day a book may be written on the story of Latter-day Saint music. When and if it is, many will be the pages honouring Britain and her lyre-loving daughters and sons.

Other Anniversaries This Week

September 11, 1851—Elder Hans Frederik Petersen took the restored Gospel to Norway, arriving in Osterisor as the first missionary.

September 16, 1852—Birth at Toms River, New Jersey of the late President Anthony W. Ivins of the First Presidency.—
WENDELL J. ASHTON.

MAN'S FUTURE EXISTENCE

(Concluded from page 580)

Gospel here would do so there, he felt to rejoice in his heart instead of being the most miserable of men. He was fully aware that there was but one way to be saved, "One Lord, one faith, one baptism" (Ephesians 4:5). For "God's house is a house of order." He knew there was only one name under heaven whereby men might be saved; that obedience to this law was a prime necessity to salvation, for "in vain do ye say, Lord, Lord, and do not the things I command you."

Knowing these facts, the life of every good and true man, as was Paul, would be rendered miserable at the thought that so many millions of the human family must irretrievably perish, and be subject to torture throughout all the eternities to come; but understanding the great principle of the mission of our Saviour to the prison world, they can rejoice in the fact that the plan of salvation is a complete one. They have hope that, not only in this life, but in the life to come, the Gospel will be preached and men be taught its precepts.

God, being no respecter of persons, it would be manifestly unjust for one portion of the human family to have the privilege of hearing the sound of the Gospel in this life, while so great a proportion never hear it, and lie under condemnation from that fact. No; the plan of salvation is complete, and, reaching from our pre-existent state, applies to our present condition, and will extend to the future state, until every son and daughter of Father Adam has had ample opportunity to embrace its tenets, and live in accordance with its spirit.—(From *Plan of Salvation*.)

NEWS OF THE CHURCH IN THE WORLD

First woman to hold the position of Customs Collector at the port of Honolulu, H. I., Sister Jeanette Acord Hyde passed away in Honolulu, Saturday, August 15, at the age of 72. Throughout



Sister Hyde
Active life ends.

her life, Sister Hyde has been active in the Church, serving as member of the Relief Society General Board for 13 years (1912-25). In 1914, she founded the *Relief Society Bulletin*, and when it became the *Relief Society Magazine* the following year, became its first manager. A distinct honour came to her in 1923, when she was entertained at the White House by United States President Warren G. Harding and Mrs. Harding. President Calvin Coolidge appointed Sister Hyde to the position of

Honolulu Customs Collector in 1925 and by reason of her outstanding record, President Herbert Hoover reappointed her in 1929. Surviving are her husband, Elder Joseph F. Hyde, and five children.

Ace outfielder on the Albany, New York professional baseball team is Robert K. "Bobby" Loane, 21. A few days ago Bobby Loane was married. His nuptial attracted wide attention in eastern America, not particularly because Bobby happened to be a baseball player, but because 7,500 people witnessed the ceremony in Hawkins Stadium in Albany (capital of New York State). Amplifiers enabled the crowd to hear the ritual at home plate before a night game. The spectators heard a Mormon ceremony. Bvdegroom Loane and his bride (Miss Margaret Berg of Oakland, California, 19) had requested Elder Dean Van Wagenen, youthful travelling elder of the Eastern States Mission, to unite them.

WELSH DISTRICT CONFERENCE

WITH President Joseph F. Merrill of the European Mission and President Joseph J. Cannon of the British Mission in attendance, the autumnal series of district conferences began Sunday, September 6, at Merthyr Tydfil, Wales when 420 people attended the evening session of Welsh District conference in Miner's Hall. Approximately 350 of that number were non-members.

President Merrill spoke on the Resurrection and immortality of man, showing that every person who was ever born on earth will be resurrected, by virtue of the atonement of Christ. President Cannon bore a strong personal testimony of the Truth. Elder Darrell F. Brady also spoke.

Music for the evening session was provided by the Salem Male Choir, under the direction of Mr. William Peters, L.T.S.C. A vocal solo was

sung by Miss Betsy Watkins. District President Richard C. Thomas was in charge.

Genealogy work—theme of the autumn conferences—pervaded the afternoon meeting, also presided over by President Thomas. Speakers and their subjects included Sister Muriel Perry, "Pre-existence," Brother William Perry, "Necessity of Salvation for the Dead"; Brother Christopher W. Roberts, "Baptism for Living and Dead," and President Cannon, "Work for the Living and Dead."

A report on Welsh District was given at the morning services by President Thomas. Other speakers were Supervising Elder Evan Arthur, President Cannon and Elder Brady. A vocal duet, "The Lord is My Shepherd," was sung by Brother and Sister Albert Perry. A testimony meeting was also held Sunday morning.

FROM THE MISSION FIELD

Doings in the Districts: Manchester—Relief Society conference was held in Manchester Branch Chapel Sunday, August 16. Talks were given by Sisters Bessie Bowett, Lilian Craig, Margaret Wiles, Alice Selby, Melita Wiles (Branch Relief Society president) and Florence Allsop (district supervisor).

President Joseph F. Merrill of the European Mission honoured Manchester Branch with his presence at the Sunday evening services August 23 in the Branch Chapel. He spoke on "Prayer, Faith and Works."

Members of Hyde Branch M. I. A. sponsored a Mothers and Daughters and a Fathers and Sons outing to Southport Saturday, August 22.

Nottingham—At baptismal services held at Bath Lane Baths, Leicester Saturday, August 29, the following were baptized and confirmed: Millicent Mary Tomlinson, baptized by Elder Reginald Hunsaker and confirmed by Elder Norman A. Jensen; Olive Gertrude Beck Stanley, baptized by Elder E. Leon Mather and confirmed by Elder Hunsaker; Marian Parker, baptized by Elder Jensen and confirmed by Elder Edwin H. Lauber; George William Parker, baptized

by Supervising Elder Franklin W. Gunnell and confirmed by Branch President George E. Gent; Frances Emma Linney, baptized by Elder Hunsaker and confirmed by Elder Frank A. Martin; Dorothy Linney, baptized by Elder Hunsaker and confirmed by Elder Keith M.

McMurrin; Edna Gladys Linney, baptized by Elder Hunsaker and confirmed by Elder Mather; Derrick Linney, baptized by Elder Hunsaker and confirmed by Brother Gent, and Denver Vice, baptized by Elder Mather and confirmed by Elder Gunnell, all of Leicester Branch, and Thomas William Anthony of Derby Branch, baptized and confirmed by Elder Gunnell.

From The Post

FROM the mounting *Star* mail are taken a few selections this week:

"Enclosed is amount to pay for a six months' subscription to the *Millennial Star*. I have been where I could read it for the last year, but now that I have moved would like to continue it. We find it a good missionary among our English-speaking friends.—HARVEY A. DAHL, Norrköping, Sweden.

"A very interesting magazine. The ideals set forth are very high and a credit to your church and people."—MRS. MAY JOHNS, Fishguard (non-member).

"I look forward to the *Star* every week. It's as good as a tonic."—HARRIET SPEARS, Wingate, Durham.

In little more than a year your *Star's* paid circulation has increased more than 3,600. During the last week in August Elder Clarence B. Cannon obtained 19 new subscriptions, four renewals; Elder Woodrow D. Marriott, twenty starts, three renewals. During June, July and August, Elder Dudley M. Leavitt alone secured 99 starts, 14 renewals.

Leeds—At baptismal services at Feversham Street Baths Sunday, August 23, two new members were added to the Bradford Branch. They were Allan George Jennings, baptized by Elder Joseph H. Black and confirmed by Brother Thomas I. Watkins, and Patricia Nightingale, baptized by Elder Black and confirmed by Elder Leslie A. Derbyshire. Supervising Elder Melvin M. Richards was in charge of the services.

Newcastle—Shildon Branch Relief Society members sponsored an outing at Darlington South Park

Monday, August 24. "Tea" was provided by Sisters Ethel Lentell and Lenora Edwards.

Skelton Branch Sunday School members held their annual outing at Lockwood-beck Wednesday, August 19. Sister Evelyn Rudd, Sunday School superintendent, was in charge of the outing.

London—London District M. I. A. Recreational Institute in "Ravenslea" (home of Southwest London Branch) attracted considerable interest Saturday, August 29. Brother Albert Worby, district Y. M. M. I. A. supervisor, was in charge. A music course was conducted by District President Andre K. Anastasiou, drama by Sister Madeline E. R. Hill of the Mission Y. M. M. I. A. presidency, dance by Sister Wini-

fred Bullock and Brother George Bickerstaff and games and songs by Sister Lillian Torrens, district Y. W. M. I. A. supervisor.

Liverpool—About 45 members and friends of Burley Branch gathered at a house party in the home of Branch President and Sister John Moore to raise funds for the annual Sunday School childrens' outing. Arrangements were in charge of Sister Emma Hardy, Sunday School Superintendent.

Norwich—Lowestoft Branch has been invited to send delegates to a local Peace Conference of religious and political bodies. Brother John F. Cook of the district presidency, Branch President Frank M. Coleby and Brother William H. Daniels will represent the branch.

DEATHS

JENKINS—Sister Florence Mary Jenkins, 59, passed away Sunday, August 20, and was buried in South Ashford, Kent the following Wednesday. She has been a faithful member for nearly 36 years.

EDWARDS—Funeral services were conducted in the family home at Dagenham Wednesday, August 26, for Dolores Clara Charlotte Edwards two-year-old daughter of Sister Augusta T. Edwards and Mr. John Edwards of Gravesend Branch. President Joseph F. Merrill spoke at the services, conducted by Supervising Elder M. Neff Smart of Lon-

don District. Elder Fred R. Glade dedicated the grave in the Old Dagenham Church Yard. Musical numbers were furnished by a missionary quartette. The child died Sunday, August 23.

PETERS—Mrs. Jane Alice Peters, 67, mother of Brother Herbert S. Webster of Wigan Branch passed away at her home in Blackpool, Wednesday, August 12. Interment was in the Layton Cemetery, Blackpool, August 15. She is survived by her son and two daughters. Mrs. Peters has long been a friend of the Church and its members.

CONTENTS

| | | | |
|-------------------------------|---------|----------------------------|---------|
| Man's Future Existence... | ... 578 | Names That Have Made Music | |
| The Grand Old Man of the Mis- | | In Mormondom | ... 586 |
| sion | ... 581 | News of the Church in the | |
| Editorial: Mind and Body | ... 584 | World | ... 590 |
| Bristol District Conference | | Welsh District Conference | ... 590 |
| Notice | ... 585 | From the Mission Field... | ... 591 |

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The Millennial Star is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months, and 6s. 6d. per year.